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ABSTRACT

Development education, the process of sensitizing citizens of industrialized countries to the problems of the third world, and related issues of global development, has gained acceptance among educators in recent years. To respond to this global approach to development, a National Assembly ("Global Crossroads: Educating Americans for Responsible Choices") was convened in Washington, D.C. in May 1984. Educators attending the assembly explored ways to better educate Americans for constructive, peaceful, and responsible participation in this globally, interdependent world. This document provides the four major assembly "addresses." They are: (1) "Global Crossroads: Which Way to the 21st Century" (by Soedjatmoko); (2) "Working Towards Equity" (by Bradford Morse); (3) "The Crisis of the Human Condition: Women in Crisis" (by Lucille M. Mair); and (4) "Children and Crisis" (by James Grant). Also included are some United Nations resources on development education for teachers and descriptive statements on on-going development education activities in other countries. They are: "Development Education in Europe" by Jeanne Vickers and "Development Educaton in Canada and Japan" and "Development Education and the United Nations System" by Angus Archer. (JN)

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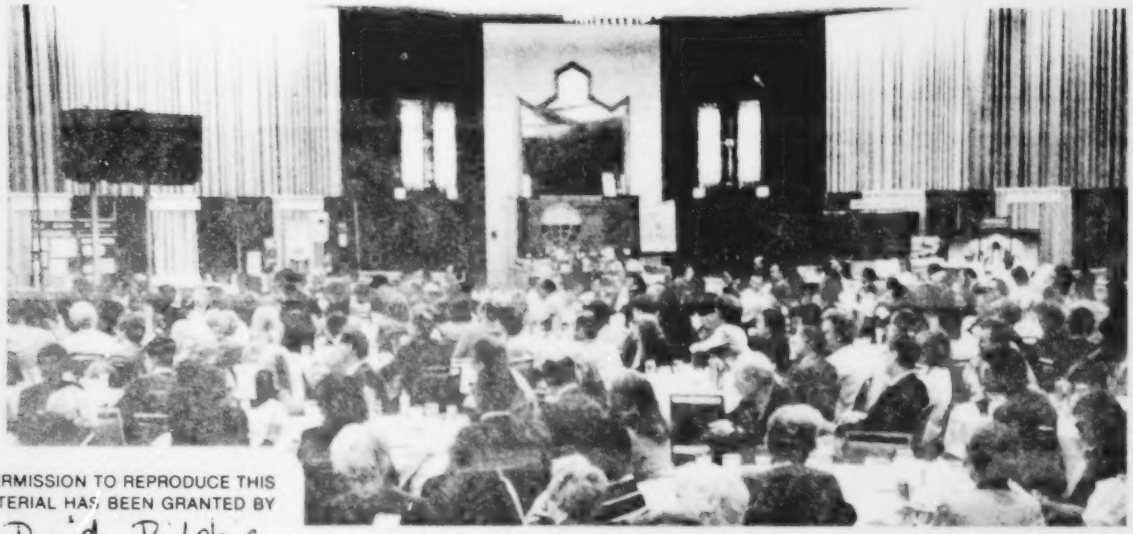
INTERFACE

The UN Speaks to American Educators
The major speeches by UN officials
at the "Global Crossroads" National Assembly
Washington DC, May 1984



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December 1984

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INTERFACE: The UN Speaks to American Educators

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INTRODUCTION

'Development education' or the process of sensitising citizens of industrialised countries to the problems of the Third World and related issues of global development, has gained acceptance among educators in recent years. While development education as an idea has been evolving in Canada and Europe for several decades, educators in the United States, have witnessed its growth and maturation only in the last decade or so. Several non-governmental organisations (NGOs), sometimes called private voluntary organisations (PVOs) in the United States, devoted to the complex issues of international development, have been focussing their attention on educational and informational activities at home as part of their efforts to achieve a better understanding of Third World problems. Since 1980, the availability of special grants from US Agency for International Development under the Biden-Pell Amendment for Private Voluntary Organisations' Development Education Programmes has opened up new opportunities to undertake development education both in schools and in the community.

Humanitarian reasons apart, self-interest based on economics alone would dictate the need for the US public to be more aware of and to better understand Third World development initiatives and actions. The US has become increasingly dependent on the global market for its continuing prosperity. Fluctuations in international commodities and prices, conditions of foreign trade and the arrangements for coping with world debt, all affect the US farmer, automobile manufacturer, and banker. The oil price shocks of the 70's, the US farm foreclosures, and the Third World debt crisis of the 80's have brought home the reality of global interdependence. As national events and policies have international repurcussions, a recognition of the 'development education lag' in the United States among NGOs and PVOs has prompted them to face the urgent need of bringing about international awareness among their constituents. It seemed valuable and timely to bring together representatives from formal educational institutions, international lending institutions, the UN System, NGOs and PVOs to develop a more sophisticated understanding of international issues and global systems. To respond to this global approach to development, a National Assembly entitled "Global Crossroads: Educating Americans for Responsible Choices" was convened in Washington, D.C. in May 1984.

The National Assembly brought together for the first time over 1200 educators from the local, regional, and national levels of the United States (and a few from other countries) with constituents of varied beliefs and levels of awareness on international development issues. They were assembled "to explore ways to better educate Americans for constructive, peaceful and responsible participation in this globally interdependent world". The ultimate aim was to "build a responsible citizenry capable of functioning more humanely and productively in this world beset by inequities".

The Assembly was organised by Global Perspectives in Education Inc., a New York-based service organisation for the US education community, and assisted by an 'honour' roll of 100 Planning Committee members, leaders in the development education and peace arenas.

The UN Non-Governmental Liaison Service, NGLS (New York), part of the Planning Committee, was instrumental in arranging for the participation of several of the resource persons and major speakers from the UN system. With its development education experience in the United States, Canada and Japan, NGLS was also responsible for coordinating the relevant UN system publications and other audio-visual materials for display at the National Assembly.

During and after the Assembly, several participants requested from NGLS copies of some of the major UN presentations and/or further information on development education resources available from the UN System. To answer these requests we have compiled this booklet with the four 'major addresses' of Soedjetmoko (UN University), Bradford Morse (UN Development Programme), Lucille Mair (UN Decade for Women) and James Grant (UNICEF) along with descriptive statements on on-going development education activities in other countries by Jeanne Vickers (UNICEF Geneva) and Angus Archer (NGLS New York).

The Rector of the UNU, Mr. Soedjatmoko, in the keynote address of the Assembly, focuses on future directions of the global society. He under- scores the recognition of the movement towards pluralistic dynamics of change in a "culturally diverse but interdependent world", and the need to develop institutions to manage such interdependence through the capacity to learn from different cultures. In this context, Soedjatmoko calls for the kind of education that has an infrastructure for listening and relating to others, particularly non-Western cultures and an approach from the bottom up which listens to "voices from below".

In educating US citizens to exercise responsible choices for an equitable world, Bradford Morse takes us through the 'past' - of the lessons within the US legislative economic and cultural history which provide adequate models to understand current global concepts. These same concepts are now being vociferously questioned and criticised by the US as the need for new economic relationships have become the rallying cry of the newly independent developing countries.

Acknowledging that the global society in its 'present' state is enmeshed in a development crisis that seems to be multiplying in its various forms - economic, social, and security crises - Lucille Mair and James Grant draw attention to these, as they fundamentally affect two significant constituents of humanity, namely women and children. The nurturers of our society and the future citizens and leaders of our world, together constitute the major proportion of the world's population, most of them

inhabiting the LDC's. Mair and Grant also bring to our attention, the unique efforts made by UN Agencies like UNICEF and the UN Voluntary Fund to raise the public's awareness of the weak situation of women and children, and the educational/social programmes and activities undertaken to ameliorate their conditions, particularly in the Third World countries.

Alongside these UN Agencies are the "deved"* efforts made by the non-governmental organisations (NGOs) in Europe and North America to inform and educate citizens on third world issues. Jeanne Vickers traces the evolution of deved in Europe, its transformation from charity oriented and paternalistic services to a more understanding and social justice orientation, and the networks established by these NGOs. The work of the UNICEF Committees in concert with the NGOs is also succinctly summarised by Vickers. Angus Archer reviews the deved activities in Canada and Japan. He draws attention to three factors on the Canadian scene which have perhaps contributed to the relative success of deved in Canada, namely diversity of programme approaches, good coordination and communication among NGOs and the availability of government funding. He also outlines the response of the UN System to the increasing interest in development education; some of it fostered by the "mega-conferences" of the UN throughout the 1970's.

The booklet concludes with some lists of resources, materials, services, etc., available from the UN and its Agencies for use in development education programmes, both in the classroom and in the community.

This booklet is in no way intended to be a report of the "Global Crossroads" Assembly. It picks out only one small contribution to that large-scale event which comprised an amazing total of 141 parallel workshops and panel sessions. It does not even record all of the presentations made by persons from the UN or its Agencies. For more details on the Assembly itself, readers are urged to contact Global Perspectives in Education, 218 East 18th Street, New York, N.Y. 10003.

We hope, however, that this will be a useful addition and reference guide for those participants who were at the Assembly, and for teachers and NGO programmers who were unable to be in Washington last May.

Susheila Bhagat (Editor)
Programme Assistant
NGLS (New York)
December 1984

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*The abbreviation "deved" will be used throughout this booklet to mean development education.

Global Crossroads: Which Way to the 21st Century?

Soedjatmoko*

It is a great honour for me to speak at the opening session of this distinguished Assembly of educators and others who are concerned with how we might best equip the human community for its entry into the 21st century. Yours is naturally an American focus, but I think the fact that you have given this Assembly the overall theme of "Global Crossroads" indicates your recognition that it is only as one human community that we have any real hope of beginning the next century in dignity, harmony and civility.

I am not myself an educator in the formal sense. But I come from an institution that has been entrusted by the United Nations General Assembly with trying to improve understanding of pressing global problems of human survival, development and welfare. Speaking from that perspective, it seems clear to me that all countries - developed or underdeveloped, East or West of ideological divide - are ill-prepared to deal with the swiftly changing, enormously complex, and increasingly competitive world of tomorrow. Finding the means to prepare the whole of the global society of such a world is therefore essential.

I see the world ahead as one where we will be hearing, with increasing insistence from non-Western cultures, of the need and the right to maintain their own cultural identity. It would be wrong to assume that we are moving toward a single world culture - a pluralistic global society is an inevitable reality to which we must learn to adjust.

At the same time, there is the undeniable fact of growing interdependence, however, asymmetrical that interdependence presently is. It is becoming obvious that universalistic concepts of a cosmopolitan world order derived from a single dominant cultural perspective do not have much meaning for our understanding of the dynamics of interdependence and its present structural disparities. When one considers the capacity we now possess for mutual destruction and the easy availability of the means of

*Soedjatmoko, an Indonesian, is Rector of the United Nations University, based in Tokyo.

violence, we realize the premium that must be put on somehow making this interdependence work. It will only be out of the recognition of the pluralistic dynamics of change in the interaction of complex systems - a characteristic of our age - that we may be able to manage interdependence in a culturally diverse world.

Vast transformation processes are now under way at all levels of society, in all dimensions of human and social life, and in every corner of this interdependent world. We need to develop the institutions that will make possible the management of interdependence within the context of this change - for as yet we have no such institutions in any adequate form. We do not have the socio-cultural models that could help to explain the dynamics of the interlocking processes of change through which our various civilizations are going.

We must further put a premium on developing our willingness and our capacity to understand each other. We need much deeper levels of mutual understanding between all cultures. This will call for more effective information flows where we ensure that information is exchanged between fellow members of the global community and does not just run down a one-way street.

We need also to recognize the relativity of one's own culture - that it is but one way of dealing with reality and the organisation of society, in light of the vision one may have about the ultimate meaning of human existence, individually and collectively. There are many other cultures with visions no less valid. We need to see that such cultural pluralism enlarges the options open to all of us in making our choices about the future, both for our own societies and for the world at large.

As I look to the next century, now only 16 years down the road from our present global crossroads, I am more and more convinced that it will be the capacity to learn - and in particular to learn from each other - which, more than any other single factor, will determine the viability, autonomy and integrity of all societies. I am speaking here of a new kind of learning - one which will enable us to survive, in humane fashion, in a world undergoing profound transformation. We will have to adjust ourselves to living in a world of 10 billion people. A world in which science and technology are triggering rapid social changes and value changes.

Changes at the international level are now all interlinked with changes at the sub-national levels - politically, economically, culturally, and psychologically. They all affect each other and with cumulative impact.

Thus the challenge to learning is really the challenge of these rapidly changing sets of circumstances that touches every facet of society. It goes far beyond the field of education proper, demanding the expansion of the learning capacity of the nation as a whole - this holds for all nations,, irrespective of their place on the economic ladder or ideological scale, but particularly so for powerful nations such as the United States.

I am, of course, aware, that the United States educational system has recently been the subject of intense self-appraisal and review in a number of major studies. I have not been able to read all of these studies, but, in those I have seen, I am struck with their lack of concern with the global community. There is little discussion of the role that education needed for a more just and equitable world or of the struggles and sacrifices that could be called for in achieving such a world. These are concerns that occupy not just diplomats in the international arena - they are literally life-or-death questions for hundreds of millions of people around the globe.

One essential issue before this forum, therefore, is the question of America's capacity to live with others who are different - whose needs and aspirations arise from different cultural roots.

If one major requirement of our age is accepting the reality of a culturally pluralistic and interdependent world, another is the acknowledgement that the knowledge explosion has not really led to any enhancement of our ability to deal with today's pressing problems. It has not been accompanied by greater understanding and greater capacity for empathy and compassion. What the knowledge explosion has led to, in fact, is a great deal of confusion. Like most explosions it has fragmented things, sending off bits and pieces of knowledge in unrelated directions. Easier access to information, the expansion of communications, and the impossibility of controlling transborder data flows have all contributed to the general sense of loss of personal identity.

One of our great difficulties is accepting the enormous complexity and vulnerability of modern life on a globally interdependent scale. One sees the flight from this complexity into single-issue politics, simplistic ideological positions, and reactionary fundamentalism. When simplistic solutions fail, there is the too ready temptation to turn to force rather than to attempts at understanding and persuasion.

Efforts at reforming education systems, therefore, must take cognizance not only of the need to improve quality, however understandable that may be. At the same time, education has to respond to a new learning need - the need, in a state of interdependence such as the present one, to think and feel globally within the context of one's own society and culture.

Here the question of the infrastructure needed for listening and relating to others becomes extremely crucial. This needs to be built into the educational system, not just in the United States but in all countries. This calls for an approach that is not only cognitive, but also reaches to the roots of social behaviour and motivation. We are talking here about the deepest layers of self-awareness of nations and groups, and about the myths that provide continuity, purpose, and motivation for individual civilization, and in the perceived meanings and purposes of whole societies and nations.

This infrastructure will require early opportunities for learning of non-Western languages to be better able to understand and empathise with other cultures and relate them to America's interest. Here I fear the present efforts at reform have been inadequate. Very few Americans, for example, are now studying Chinese or Japanese, despite the enormous implications that these two cultures have for the future of the United States. Other languages of equal importance to the long-term interests of the United States are being similarly neglected. James Reston was on target, I believe, when he noted recently that while America was alright in the "hardware of high tech," in the "software of language" it was in some ways an underdeveloped country.

I know that many of you here are already pioneers in these difficult tasks and have accomplished much. But I think you will agree that still we are only touching the surface of the problem.

There is a need to develop teaching materials and modes of presentations that can sensitize students to the problems of global interdependence and to the fact that the United States, for all its power and economic weight, cannot live in isolation. Related to this, of course, would be the creation of innovative pedagogical methods.

The capacity of the educational system to do this will depend on the development of strong area and international studies at the university level. Ways should be found to enhance the excitement of teaching and learning about others in non-Western cultures - and thereby inspire more would-be teachers to work in these areas.

The humanities should be expanded to include more study of non-Western cultures - now an area that receives only passing attention in most cases. There is, in fact, a need for what I would term a "new humanities" emerging from three sources: first, taking into account one's own culture; second, from the myriad ways in which that culture interacts with non-Western cultures; and third, from the interface of science and technology with

society. Excellence in science and technology is not enough - many of the choices that our societies will have to make will be essentially culture choices. It has become increasingly clear that in the final analysis the future is an ethical category. We very much need to develop the concepts and methodologies to deal effectively with the multidisciplinary and multi-dimensional requirements of emerging issues of national and global significance.

Another important learning component in today's pluralistic world is the interpersonal experience - learning about another culture by actually living in it. The United States has already had considerable experience here through efforts like those of the American Field Service, the Peace Corps, Youth for Understanding, and the Fulbright Scholarship programme. These are just some examples. There are many others, I know. Such person-to-person contacts can build vital bridges between cultures in helping us to understand and respect the differences of other peoples.

What kind of education is needed for collective survival in a pluralistic and interdependent world? And what infrastructures do we need as an essential precondition of the management in peaceful and just fashion of today's so intricately and tightly interwoven global society?

To answer these questions, we should not be afraid to go outside conventional educational frameworks to look at the innovative and creative thinking that is emerging there.

Much of what is new and innovative about values and perceptions in the world today is not initiated in what is handed down by formal educational systems but comes from what is handed up from ordinary people, in expressions of their aspirations for a more decent, secure and equitable way of life. It is all part of a groping toward a human collectivity, a seeking of fresh answers for a different future - where the world's peoples and their leaders must learn to think of the human species as a single and indivisible unit comprising a global society of many cultures.

A great deal of rich and original thought is helping give such processes of change life and vigour. These are almost autonomous processes, in the sense that the power of governments to control them is very limited. They are changing all our societies in very profound ways.

Among other things, the evidence of these new movements from below should be seen as proof that all of the turmoil of the Third World - and as one from that world I certainly concede there is great turmoil - is not simply due to decay, corruption or inability to govern democratically. It is as often as not a result of the impact of these new voices, asking for their rightful place in the human order. Such demands, however, can test and strain the institutional capacities of nations. New instrumentalities of management, and more effective ways of educating one another, will have to be devised - lest we slide into more and more senseless violence bred by poverty, degradation and despair.

Americans, almost more than any other people, ought to recognize the significance of incorporating such calls for recognition into national agendas. The civil rights movement in this country in the 1960s and 1970s, the women's movement and the environmental movement - indeed much of the history of this country - have been manifestations of these "voices from below".

In the same sense, it has to be remembered that this country has led the way in establishing the universal acceptance - if sadly not the practice - of human rights. The American people should take rightful pride in the very important lead they have given to the quest for human solidarity and justice.

Traditionally, efforts in educational innovation have focused on the application and critical examination of new methods and technologies, and the training of people to handle them. There has been something of a tendency to look at education statically as if society was not changing in its needs, its psychology, its aspirations and choices. Clearly this is not the case in today's world where we see a veritable transformation of values, perceptions, and power configurations.

Education therefcre needs to build up a sensitivity to change as it strengthens its innovative capacity. Otherwise, it will be training for obsolescence. The capacity and the willingness of educators to take a hard look at their own educational systems over and beyond marginal criticism is going to be essential.

At the United Nations University, we have been investigating various new modes for sharing knowledge as well as the elaboration of learning materials to improve understanding of global problems. In one project, for example, we are attempting to develop an international village video network where villagers themselves without interlocutors record the story of their own development experience for showing in rural and other communities of other nations. We have also been exploring the possibilities of linking up existing distance learning systems in both developing and industrialised countries. Another project is studying more effective ways of disseminating scientific information to users at the local level in developing societies. Underlying these efforts is the broader question of learning about learning - how knowledge is, in fact, absorbed and how we can learn in different and more effective ways. An important recognition here is that pluralism, while a necessary and desirable condition of today's world, tends to increase cultural distance between cultures unless ways are found to build bridges between them in constructing the infrastructure for listening to one another.

These efforts stem from our belief that the common survival of humanity in civility on this limited earth is going to require unprecedented levels of mutual understanding and tolerance and much higher levels of international and people-to-people co-operation than ever before. Our essential problem is how to develop an understanding of the commonality that we share in the problems of survival and stability. Like it or not, we have a common future. We will, all of us, have to work out our salvation in a moral context that encompasses the whole world.

When it came time to sign the Declaration of Independence in 1776, Benjamin Franklin reminded his fellow revolutionaries that "We must all hang together, or, most assuredly, we shall all hang separately". In today's revolutionary world, where swift change is a constant of daily life, we should similarly recognize that we too must indeed all hang together in a belief in a world where we can respect each others's differences - or most assuredly we will hang separately in strife and destruction. Ben Franklin's words, I believe, pose very succinctly the responsible choice for the American people at today's global crossroads.

Thank you very much - and I wish this Assembly well in its very important deliberations.

* * * * *

Working Towards Equity

Bradford Morse*

When I was first asked to join the Honorary Committee for this National Assembly, I welcomed the idea of such a conference with immediate enthusiasm. If it were only from the privilege of serving as host to the United Nations in New York, that alone would require that our citizens have the greatest possible knowledge of the world organisation and a sensitive understanding of the world community of nations and cultures. Yet we fall tragically short of that knowledge - that understanding.

But the United States has since its earliest days recognised even larger international responsibilities; in one sense it began with our declaration of independence which made explicit the concept of "a decent respect to the opinions of mankind". Those words alone justify this unique and valuable assembly.

Along with this, however, we lodged in our young national consciousness a rather heady mix of noble altruism for mankind, and a certain presumptuousness about the future global influence which our new enterprise in self-government would exert. Thus, in 1802 President Thomas Jefferson wrote that "... we feel that we are acting under obligations not confined to the limits of our own society. It is impossible not to be sensible that we are acting for all mankind ..."

Some forty five years later, with the opening of the Oregon Trail to the Pacific, we had visionaries like Senator Thomas Hart Benton speaking of America reaching west to what he called "the torpid body of old Asia" and, as "the youngest people and the newest land", becoming -- he predicted -- "the reviver and the regenerator of the oldest". And more or less ever since, as we all know, the plea that America must be forever vigilant in the exercise of its "responsibility as the moral leader of the world" has become part of the campaign litany in countless elections.

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*Bradford Morse, a U.S. citizen, is Administrator of the United Nations Development Programme. He is a former Republican Congressman from Massachusetts.

In a number of important ways, the United States has indeed exerted moral leadership and influence, with enduring effects around the world. But we seem to encounter difficulty in accepting some of the consequences of this influence. I would like to spend a little time examining this, to identify what improved knowledge and understanding our citizens will need about a world we have so signally helped to transform.

No country in this century has produced more ardent advocacy by public leaders of the idea of permanent institutions for co-operation among nations to preserve international peace and security, and to advance the economic and social condition of all human beings. If President Woodrow Wilson was ahead of the times in advocating a League of Nations that the United States would join, the League itself was established; and if it did not succeed in preventing a second world war, the idea had taken such root by 1945 that the Charter of a new United Nations was being drafted even before the guns fell silent. And once again, no country provided more leadership for the successful establishment of the United Nations than did the United States, whose Congress then unanimously -- it is worth emphasising this, today -- unanimously offered to host the world organisation.

It was here, however, that paradox raised its head. The Charter indeed enunciated the principle of "equal rights and self-determination of peoples". But in 1945 hardly anyone -- including American leadership -- foresaw the swiftly accelerating movement for full national self-determination that would result in the virtually complete decolonization of humanity in less than thirty years -- a process that would utterly change the shape and structure of international relations. Once this history-changing process began, the United States -- true to its heritage -- was its most vigorous champion. But when the representatives of some one hundred new nation states had burst, as it were, into the General Assembly to claim their seats on a basis of equality with the "old timers", many Americans were caught unprepared and increasingly ill at ease over this "new majority". It just didn't seem right to many Americans that the smallest, economically and militarily weakest country should have one vote co-equal with that of the United States; and that so many countries do not perceive their status nor the international adjustments which the world needs as many Americans might wish them to.

Yet our new world of so many sovereign nation states, expressing pentup post-colonial impatience and engaged in a desperate and sometimes desultory search for economic and social models, will not go away. The Third World majority is no more likely to surrender the principle of equality of vote in the General Assembly than would the young United States of America have abridged its insistence before all the powers of Europe that they treat her as equal. Moreover, as some developing countries acquire increasing power and stature on the world scene, and as others may confederate to overcome the unnatural divisive colonial boundaries with which they resumed independence, we will see more -- not less -- assertive diplomatic and economic judgements and positions with which our leaders will have to reckon.

Against this background, what insights, what improved knowledge will be needed if Americans are going to make responsible choices in this new world we helped to create but failed to foresee?

One first major improvement in the education of our citizens will, I am convinced, be a greater recourse to our own history and to world history, in our curricula and our public discourse on international affairs. We Americans do not dwell much on our own past, and its promises and lessons; even less on wider, world history. We are a people impatiently rushing forward, for whom yesterday is already history, the present ends at midnight, and the future is required to be already under way when we expectantly awake tomorrow. Perhaps, while we were largely tending to our own domestic affairs, this lack of recourse to history mattered less. Today and tomorrow, in an irrevocably interdependent world which we cannot stop to get off, we can gain much understanding of the behaviour of others by remembering our own. Indeed the irony is that few other countries' educators can tap such rich deposits of understanding about other nations, in their own history, as can ours.

Thus, it should not be so difficult for Americans to accept the UN concept of admission and I quote, "on an equal footing with the original States in all respects whatever" -- because what I have just quoted is from our own Northwest Ordinance.

It should not be unduly difficult for Americans to understand the concept of "non-alignment" so often enunciated among the "new majority" in the United Nations, in such "rhetoric" (as our media call it) as that -- and I quote -- "Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side ... The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible". This definition of a policy of non-alignment was by the President of a newly independent, economically and militarily weak developing country experiencing recurring dangers of destabilization by rival super-powers. The President's name was George Washington.

Yet again, the developing countries in 1974 tabled proposals for a new system of international economic relationships, with which the United States along with a number of other industrialised countries has been having considerable difficulty. A very typical presentation of Third World criticism of the present international economic system was given by the Minister of Finance of a developing country some time ago. He said:

> "We are to a certain extent in the situation of a country excluded from foreign commerce. We can indeed obtain from abroad the manufactured supplies of which we are in want; but we experience numerous impediments to the sale of our own commodities ... In such a position,

we cannot exchange with Europe on equal terms; and the lack of reciprocity would render us the victims of a system which would induce us to confine ourselves to agriculture and refrain from manufactures. A constant and increasing necessity on our part for the commodities of Europe, and only a partial and occasional demand for our own in return, could not but expose us to a state of improverishment ..."

Americans have ready access to the text of this statement, because it is from the Report on Manufactures of the Secretary of the Treasury of the United States of America, Alexander Hamilton, in 1791.

Even in this present century, students can find remarkably close parallels, in the details of the debates in our Congress over the need for a new "domestic economic order" to secure greater fiscal, economic, and commercial equity for Western States of the Union with the powerful Eastern seaboard.

And here, in that one word "equity", I believe we may have the greatest educational and informational challenge. The halls of our own legislatures have long echoed -- and still echo -- to passionate debate about "equity" among our own citizens and our own regional and ethnic groups. But because our country grew up for so long believing that it was self-sufficient unto itself within this vast and richly endowed continent, the idea that we must also debate and negotiate "equity" across the world, with dozens of new nation states, is very new, and very disturbing.

Yet the American economy is now and irrevocably meshed with the general world economy and, in particular, with the economies of the developing countries. The American industrial engine-room is heavily dependent upon mineral ores and other natural resources located in developing countries. Over a third of all American exports already go to non oil-producing developing countries. The future economy of American agriculture now has a major stake in evolving patterns of food production, food security stocks, and inter-country food distribution in the Third World. If we need any more evidence of our economic interdependence, the deep commitments voluntarily made by the American banking system in the destinies -- the future good business prospects of (not "aid" to) -- the Third World, surely complete the picture.

I would submit, therefore, that it has also become essential for American students, and for adults through public education programmes, to become far better grounded in the economic realities of an interdependent world. This is essential, not in order to be "charitable" towards the developing countries; that is not what they seek at all. Nor is such economic education essential solely in order to enable wisest and most harmonious diplomatic relations. It is also essential because wise domestic

economic choices can no longer be made on the old assumption of national self-sufficiency. For the technology of manufacturing is now changing so rapidly and becoming so widely available that American choices of what to concentrate upon cannot any longer be made without reference to choices being made by other countries on the other side of the world.

In these vital new dimensions of public education, it must surely be obvious from the foregoing that Americans need far more responsible information about the needs and the proposals of the developing countries than is contained in quick and inflammatory phrases like "the poor soaking the rich". The factually demonstrated reality is that the economic recovery of the affluent industrialised countries, and their resumed rising prosperity, will depend to an increasing degree on enabling the developing countries to build dynamic economies and thus to become dynamic trading partners. The continued existence of some 800 million human beings in absolute poverty is directly involved in this new interdependence. It remains an affront to the humanitarian conscience, a conscience which has always been so characteristic of the American people. But such mass abject poverty -- affecting the population equivalent of four United States -- is demonstrably bad economics for the affluent Western countries. Because it is the exclusion of one in every five human beings on this planet from even marginal participation, as more effective producers and consumers, in a world economy so interconnected that poverty in places most Americans never heard of twenty years ago has become, in a real sense, a part of the American economy.

"Equity" in our interdependent world, then, does indeed still carry social and humanitarian connotations. It does indeed involve human rights -- the rights enunciated in the United Nations Covenant on Economic, Social and Cultural Rights which the United States signed in 1977, and which Americans should study just as thoroughly as the better known Universal Declaration. But the very same "equity" does not connote one-way "aid to" the Third World. Along with justice, it connotes -- on the very evidence of our economic interdependence -- the need for all nations including the

United States to seek an "all-win" positive-sum economic future for a planet whose potential for prosperity we have scarcely begun to harness. Our planet at present has a whole portion of its citizenry in a Great Depression: and we Americans have nothing to fear from interdependence, but fear itself.

There are, however, other kinds and sources of fear and apprehension in this decolonized world of instant real-time television news. Americans have suddenly found hitherto only vaguely perceived peoples -- sometimes massed in vast demonstrations -- thundering out one passionate anger or another (with the United States as a frequent target) in their living rooms. This is a new and unsettling experience for a people who believe themselves to be decent, compassionate citizens whose "way of life" should surely be an unalloyed model of freedom and progress. And if so little is known about these no longer distant nations, it is perhaps inevitable that some react by presuming an America besieged by "anti-Americans", within one all-encompassing global ideological conspiracy.

Perhaps, therefore, the most complex, most subtle challenge to an improved education for Americans for involvement in this interdependent world is to provide knowledge of other cultures, as well as of countries. Our lesser attention to history, combined with the extraordinary successes in the American story, make it difficult for many Americans to comprehend that our "way", our "model", is not automatically or totally alluring among very different, ancient cultures and value-systems whose adherents number tens -- even hundreds -- of millions, and whose religious tenets are not fading away before the impact of science and technology. It is particularly important, I believe, for people in the United States to be better informed about value-systems that view material prosperity and the acquisition of things differently than we do.

Yet here again, we are better equipped for such improved education than many might perceive, if once we seek out all our own tap-roots. The indigenous nations of North America have ancestral value-systems from which much can be learned in these questions. Again, our citizens of African origin possess sensitivities and perspectives on which the general education for interdependence should draw. Curriculum specialists, teachers themselves, and leadership in non-governmental organisations face large new challenges to provide the educational foundations for sound responses by our citizens to the truly multi-cultured network of relationships in which we are inexorably engaged on this questioning and increasingly re-questioning planet.

Last, but by no means least, I revert to the original requirement I cited -- that of sound and standard education about the United Nations, in our unique case for the best, most responsible choices of its host-people. How often have you ever seen reference to this concept -- of the one people on earth given the responsibility to host Earth's institution? By and large we, the host-people, have been gravely deprived of information, or

misinformed, about the organisation over the last couple of decades. Yet more than is widely realised, the United States needs the United Nations, and speculation that America could "go it alone" in the world is dangerous regression. The UN is not perfect: which human institution is? But Americans would take great pride in what they helped to build -- pride in American terms -- if better informed.

Let me demonstrate this briefly, in a series of classroom-type questions. How many American citizens know that for the last 35 years, the nations of the entire world -- North, South, East and West -- have collectively operated a global common fund of voluntarily contributed money and expertise drawn from all the nations, to help all developing countries make wisest choices in use of their natural resources, and to build their long deprived stocks of human skills and institutions?

How many Americans know that the governments of the entire world have managed to agree on how to divide up this common fund for five years forward at a time, among no less than 154 countries and self-governing territories, with recurring shifts in the proportions to favour the poorest, notwithstanding the sacrifices this requires of the slightly better off among the developing countries?

And how many Americans know that this collective decision-making by virtually the entire planet -- on tough policy, financial and other material considerations -- has been conducted under United Nations auspices for the last 35 years without a single vote ever having been called... entirely by negotiated consensus, right through the General Assembly?

I have just described to you the United Nations Development Programme, which I am infinitely proud as an American to serve. It is the oldest, most continuously and uninterruptedly operating instrument of North-South co-operation, in the genesis of which and in continued financial support for which the United States can take signal pride. And now I repeat my question: how many American citizens even know that, in this problematic, turbulently interdependent world, any such venture in international understanding, in international compromise for a larger good, in effective working of the goals of the United Nations, even exists?

If your answer would be, not one in a thousand Americans know, you have set yourselves another challenge. The United Nations Development Programme is not a dream for the future. This largest enterprise in grant international co-operation for development in world history has in operation this day over 4,500 development projects, in 154 developing countries and territories, drawing on the expertise of the entire United Nations development system of over 35 specialised and technical agencies, to help the Third World towards self-reliant, self-sustained participation in the interdependent world economy of which I have spoken.

Thus -- and this for education of our citizens -- a whole piece of the best of American international idealism is in place and functioning through the United Nations.

Let me pose in this context one more, larger classroom-type question. What would American high school students, and indeed what would American university students, answer, if asked what is the world-wide annual budget of the United Nations system the central seat of which we host on our territory? Our citizenry are regularly informed that this budget is grossly excessive and an unwarranted burden upon our United States. Yet the entire annual cost of the entire United Nations System to the whole planet -- all up, all salaries of all its agencies and organisations, all its voluntary grant funds including UNDP and UNICEF, and all its peace-keeping costs -- is only a little more than 4 billion dollars: less than a dollar per human being alive on our planet per year -- for all our planetary institutions for food, health, children, environment, civil aviation, industry, women, communications, education, transport, trade, refugees, human rights, everything. And if our United States contributes something less, overall, than a quarter of this annual cost, this is excessive? Our citizens spend annually more on potted plants and cut flowers than the entire costs of the United Nations system borne by all countries.

Mr. Chairman, Distinguished Colleagues, I hope that I have indicated in these necessarily compressed remarks the scope and the subtleties of the challenge which this National Assembly set itself from the outset. We are a generous and idealistic people. We have not, these last forty years, turned our backs on the world. But the world in which we have readily participated has been totally transformed even as we thought we were getting to know it. Ancient cultures long supressed now burst onto the world stage, often angrily and with the impatience of a poverty no longer to be tolerated. In the very innocence of our idealism, many Americans have thought that the shining model we had to proffer would communicate itself across all obstacles of language and culture. But the model is bound to encounter the uncertainties of peoples who see our military and economic as well as our moral power, and are not as sure whether we seek equity among nations as we might assume they ought to be able to see.

We must, then, undertake better schooling about a world far more complex than we thought it would be, if we are to equip ourselves for what Wendell Wilkie called "the most challenging opportunity of all history -- the chance to help create a new society in which men and women the world around can live and grow invigorated by independence, and freedom".

I pray that this Assembly will have started the process anew.

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The Crisis of the Human Condition

Lucille M. Mair*

We are talking today about a convergence of crises, a sad convergence of developmental and security crises which together constitute and aggravate the crisis of the human condition. Women find themselves acutely if not uniquely, subject to these multiple crises.

To talk briefly about the security crisis. When the two major powers of the world do not sit down to talk about war and peace, we are all at risk, we are in deep crisis and we see daily manifestations of this in various regional flashpoints. The source of insecurity at the regional level can easily creep into your backyard, which may well be my frontyard - since I happen to be from the Caribbean.

We know too that there is a crisis in development. Right now, the United Nations is engaged in reviewing the third International Development Strategy. Nowhere in that debate is there anything of the confidence or the trust which characterised past discussions of development strategies. Perhaps this is understandable. The desperate task of keeping up with the interest payments is taxing to the utmost much of the wit and energy of the debt ridden third world. When a crisis of insolvency demands so much, one can be sure that there will in all probability be an international financial institution which is likely to administer an unpalatable remedy which in turn may compound the crisis.

Women think, indeed women know they are in crisis. What they also know with growing clarity is that their situation is critically allied to these parallel crises of development and security. Women have known this for some time. That is why the United Nations has become involved in the fundamental process of establishing the Decade for Women whose goals are those of equality, development and peace. That Decade is drawing to a close in 1985. At that time we will engage in a process of reappraisal and reassessment of where we have been in these 10 years.

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I will give a brief global overview of where we are. The goal of equality has to confront the sad fact that the polarised philosophy of male and female biologically-determined spheres of activity is still accepted in 1984 in many quarters without questioning. That philosophy has been successfully applied in most societies to exclude women from the world outside the home. Women of every region are determinedly challenging the concept of a public domain which is male with all its implications, and a private domain which is female with all its corresponding implications.

The goal of equality, moreover, is confronting today in every continent what Prof. Kenneth Galbraith has graphically called "a conservative onslaught" of the political neoconservatism, which joins hands with religious fundamentalism to threaten women's advancement. As a result what we see is a virtual alliance of church and state in questioning for example, women's rights over their own bodies; and sadly in some regions, we see moves to reverse some of the legislative gains of recent years designed to equalise their status.

As for development, one of the ironies is that we know more than we did a decade ago about what development involves, yet its attainment has never been more tenous. We know that the International Development Strategies of earlier years, inspired by faith in trickle-down assumptions do not work. We understand a great deal more about the sort of relevant participatory data research and participatory project implementation which can make development policies more effective. We have updated our terminology to reflect more accurately an updated concept and this too is a reflection of updated strategies. So that, more and more, we use the phrase another development 'with' women. This is a clear advancement of a few years ago, when we elaborated on international development strategies and we spoke of development 'for' women, which, in retrospect, was an advance on yet earlier phrases, which spoke simply of development, sex unspecified.

But, unhappily, the current global recession has had such disastrous impact on rich and poor countries, but especially on the nations of the third world who are suffering from falling commodity prices, foreign currency shortages, etc., that so much of what we have learnt about development is being negated, and the resources available for human improvement are being steadily eroded.

There is no way in which the disheartening rate of progress in women's condition can be detached from the deepening economic crisis. Trade deficits, and shrunken budgets are affecting adult literacy, preventive medicine, infant nutrition and maternal mortality. They are affecting the amount of support governments can give to women's bureaus, to skill-training programmes for women, as well as programmes to teach women their rights under the law, or to change popular attitudes about women's roles. In short, there is no area of womens' lives in any region which is immune from global economic conditions. This applies also to women of developed industrialised countries, who experience political and constitutional

roadblocks and reversals, and the harsh impact of the realities of recession on their economic situation. But we have to be clear about our priorities. It is women of the southern continents, where the world's female population is found in the greatest numbers, who are the main focus of considerations of the human condition and who must command the major portion of our concerns and our resources. For it is their circumstances which mirror the grave crisis of our times in their most dramatic forms. Whether those women are inhabiting Southeast Asia, the Middle East, the Horn of Africa, Central America or the Caribbean, these women are in the eye of the storm of interrelated political, economic and environmental disasters which manifest themselves in the war ravaged countryside and in the overcrowded cities. They and their children constitute the majority of the population of refugee camps in the world. Their conditions are determined by the devastation of famines, floods, and earthquakes, dispersing them and leading them to migrate. They live in dehumanising urban and rural squalor, in gross and deepening levels of poverty.

Against this grim backdrop, we note what is perhaps the unhappiest terminology of our decade, the "Feminisation of Poverty" - which as we know is a syndrome that is not exclusive to the developing world although it is overwhelmingly so. It presents us with the greatest challenge we face as we strive to find measures to correct the human condition. We can apply any criteria for making that judgement, whether we use indices of health status, of nutrition, occupational skills, economic status, legal, civic or political rights, all of which converge to ascribe to women the lowest levels of participation in the decision making processes which determine their condition. And that is a very sad waste. For women from time immemorial, in just about every culture, at the micro level at which human beings live, have learnt how to economise and how to organise time, space, and resources. They have done this in the household, in the field, in the market place, in the village square, in the church. Look at Africa, where for centuries women have been the domestic entrepreneurs and food producers of their societies. Women are not amused as they face today's crisis, and find little or no place for them at the macro level. They are not amused when they see how resources are allocated. Let me make some practical comparisons.

I have been associated with the United Nations Voluntary Fund for the Decade of Women. This is a resourceful example of the kind of infrastructure which is designed to develop a constituency of trained and conscious women. This little Fund is the only one in the United Nations system which is exclusively established to meet women's needs - to develop national planning expertise, reforestation, improved technologies for fish preservation and energy conservation, for example. This programme has assisted 347 projects in 87 countries in Asia, Africa and Latin America. It has been operational for six years and functioned with an annual average budget of $3.5 million, with a total project value of $20 million since its inception. The modest scale of this fund's resources bears no relation to the scope of its outreach. While specifically directed to benefit 350,000 women, it has possibly touched the lives of millions. In contrast, one

cannot help being haunted by the picture of two recently launched communication satellites which missed their course and, I believe, if they are not totally fragmented, they are now floating somewhere in the wrong orbit - representing some $350 million of hardware, forever lost in space. One has to ask the question, what if that amount were in the hands of women for human development? There is no woman who doubts that it would have found its way into the right orbit!

So women are not amused when they compare military budgets with developmental budgets especially when they have played no part in determining those budgetary priorities. Feminism is a natural enemy of militarism. And I do not say this with any naive notion that women do not wage war. History has, after all, recorded and continues to record some celebrated female hawks, and there are equally celebrated male doves! But the fact is that as a group, women do not normally gravitate towards policies destructive of life. There is a current valuable study which has been done by Professor Elise Boulding on the peace movement in this country. I can recall one of her telling questions "where would today's peace movements be without women"?.

Therefore, we are speaking hopefully of another peace with women, women who are speaking out and acting on an awareness of global expenditures on armaments - approximately $800 billion, which is twenty times that spent on developmental aid. These figures speak volumes about the nature of our crisis.

So how do we begin to effect change and how do we begin to turn around that equation? Education clearly has to be a fundamental creative strategy for humanising our world. It is the kind of education which transcends national boundaries. It is, in fact, the kind of education that this National Assembly has conceived and will be concerned with in the next two and a half days.

I am particularly pleased by the focus which the programme of this Assembly has placed on communication. Like Jim Grant, I would place the highest emphasis on this. The fact is, we cannot plead ignorance of those issues which are troubling our planet - not in this age of information and communication. I am sure there is no one here who has not got at least some visual image, for example, of what mass starvation in Africa is all about. Now that same technology, which is enlightening us about the current magnitude of such a problem, has to be used as a tool in our search for solutions.

We already know the power of that media in the era of mass culture to virtually transform societies' values. It is of course, at present a male dominated technology. But I am greatly heartened by the growing numbers of women who are journalists, broadcasters and film makers, in every region. The United Nations is involved with the work of such women in these sectors. They are acquiring mastery in the communications media and enriching its technology with their combined sensitivity and expertise, which I have had the personal privilege of recently observing.

During the past few weeks, I have seen two truly remarkable films. The subject of one is the question of Palestine and Palestinians in their diaspora, and the other is of the Caribbean Plantation system with its exploitative socioeconomic implications. The persons behind the cameras directed their lenses on the human face of those issues. In so doing, they deepened one's understanding in some unforgettable ways. One of these was the work of an American video producer. The other was the first feature film by a young Martiniquean. Both of them are women.

Another fundamental pillar of our strategy for a new global direction has to be political activism - political activism in its widest sense of mobilising human energy for change. Here again, may I suggest that if we add the female constituency to such activism we are tapping rich new sources of power. There is an endless range of options for female action. I have noted some remarkable ones in this country, for example, the recent and still ongoing coordinated consumer boycott of infant formula, such formula being perceived as hostile to human well being. That movement assaulted the citadels of the food industry and look at its achievements to-day. The credit goes to the groups led by many dynamic women in this country who helped to create that international movement.

There is also the political mobilisation of women within an electoral process such as one sees now beginning to take off in 1984 in your Presidential nomination campaign. The term gender gap, is one of the most welcome additions to the feminist international lexicon.

Internationally, other examples come to mind. For me, it was a great personal high point in July 1980 in Copenhagen, where I had the responsibility for the mid Decade Conference on Women, when a peace petition signed by a quarter of a million Nordic women was presented on the opening day of that Conference to the UN Secretary-General. More recently, we have observed bands of Englishwomen who have for years pitched their flimsy tents outside Greenham Common, asserting their rights to protest weapons of nuclear war. In this hemisphere, we have seen the movement of Argentinian mothers of the Plaza del Mayo, who also for years have demanded that their military dictatorship answer for the disappearance of thousands of their citizens. Today, we can begin rejoicing with those fearless women.

What to me is significant about these examples (and they are only a few examples of women's political initiatives), are the questions that are raised about 'whose' and 'which' agenda we are speaking. For so many of the causes for which women act do not ostensibly belong to that tight little agenda which has been customarily perceived as "women's issues". European women were symbolically demanding to intervene in the political, economic and military decision making processes by which peace is either promoted or threatened. Latin American women were making some strong statements about the democratisation of a continent.

Equally significant, is the question of whether so called women's issues are or should be exclusively women's issues. Because certainly in that infant formula campaign - one of the model people's movements of recent years - some of the most dedicated and effective warriors were male. We are speaking really of issues of life and death - of the crises of the human condition in which there can be no sexual differentiation.

That broadening perception of whose cause it is really came home to me again recently in a most illuminating way and I would like to close with my impressions of that. Earlier this year, I attended a meeting of some 150 women and a smaller number of men of the Arab Gulf region in the United Arab Emirates. The subject of our meeting was "Women and Work". We spent that week discussing essentially the same issues which you would have found in a similar gathering in North America, in Latin America, in Europe - issues of training, child care, remuneration, the dual responsibility of work and family etc. But some men present contested the claim of women to be active in the work force. These men invoked their cultural and religious beliefs to justify their position. Women responded with a great deal of spirit and invoked the same religious faith to meet the challenge. But the women who confronted that challenge were not alone in stating their case. If they had male adversaries, they also had male allies, and the combined strength of the men and the women won the day. Women's claims to be viable members of their national work force and to be full actors in regional development prevailed. That demonstration of female determination and progressive partnership with men took place in one of the most troubled spots in the world to-day - a region continuously traumatised by a violent Arab-Israeli and an Iran Iraq conflict, and although these were not explicitly on the agenda of our meeting they inevitably formed a life threatening and peace threatening backdrop. That gathering nevertheless concluded with unequivocal affirmation of the human potential to transcend obstacles.

At any moment of crisis we come upon that crossroads and we have to decide which path to take. We can choose!

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Children in Crisis

James P. Grant*

The fact that the present global economic crisis, affecting both "North" and "South", has led to a growing awareness of the interdependence of nations, and that the increased attention being given to the question of "maldeveloppement" as a phenomenon affecting all societies, whether it be under-development in the "South" or over-development in the "North", are two of the most important aspects of development education today. Issues such as ecology and the environment, peace and disarmament, international trade patterns, primary health care and agricultural development, have clearly demonstrated the impossibility of taking action in only one part of the world with regard to matters of global impact.

If there is any group in the world today which is more vulnerable than any other to these crises of development, it is surely the children who, together with their mothers, constitute the majority of the world's population. Inadequacies in food distribution, in the delivery of primary health care, in the availability of primary education, in employment patterns, and the inability of governments to solve their international debt problems - with damaging effect upon their development programmes - are all likely to be of even more consequence to the under-15's in the developing world than to any other sector of global society.

What are the dimensions of the tragedy caused by the economic recession, and which aspects have a major impact on children? Disposable family incomes have fallen sharply, with disproportionately severe consequences for poor families; government budgets for social services, including nutrition, health and education, have had to be cut; and both national and international levels of development assistance have stagnated as a consequence of the constricting budgetary policies adopted by many of the industrialized countries.

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At the same time, unemployment grows in industrialised countries and the very commodities which developing countries need to export in order to buy the goods of the industrialized countries are cut back, thus choking off demand and reducing still further their ability to keep up payments on their foreign debts.

And emergency action to protect children and their families trapped in this situation has remained the exception rather than the rule. While public sentiment responds to news of "loud" emergencies such as that at present devastating Africa, little attention is given to the urgent need for adequate development cooperation policies in order to permit the establishment of infrastructures which could avert such catastrophes.

At this moment in time, children in Africa are dying like flies in an area which has become an environmental disaster, thanks to mankind's neglect. The huge proportions of this emergency have brought it to the attention of the media. And yet, some 15-18 million children's lives are lost - or thrown away - every year from preventable causes. The fact that, in the Third World as a whole, one in ten children do not survive their first birthday, and 50 percent of all deaths occur in the under-5's, does not make the headlines, even though this annual loss represents the equivalent of the entire under-5 population of the USA.

Underlying these staggering statistics lies the hidden enemy, malnutrition. When this, and lack of clean water, lead to infection and disease, unavailability of primary health services results in early death. Those of you who have read our last State of the World's Children report know that a worldwide campaign is now underway on behalf of what is called the "child survival and development revolution". This strategy states that four simple, low-cost actions taken immediately and together, and without undue financial strain upon global development efforts, could revolutionise child care in the developing countries, the use of growth charts and oral rehydration salts, breast-feeding and immunisation. If to these four essentials are added the rather more complex areas of family planning, supplementary feeding, and the education of women and girls, one has an easily understood, integrated approach to human development which can have immeasurable repercussions at all levels, local, national and international.

To succeed, these low-cost, widely applicable methods must be accompanied not only by communication efforts to motivate individuals and communities on an unprecedented scale but also by changes in social organisation through efforts at every level to mobilise government support for self-reliant community action.

But just as advocacy and motivation are essential in developing countries if this revolution is to succeed, so they must be matched by advocacy and motivation in the industrialised world if the necessary support for such development policies is to be achieved. This too is a question of mobilisation, of the strength of combined human efforts to overcome the problem, of the need to see more clearly the linkages between Third World problems and those in the industrialised societies.

The more we know about the situation, the less we are able to accept without anger all these unnecessary child deaths. But advocacy can only be effective if it is backed by a powerful effort to inform, to educate, and to mobilise the public in the industrialised world - and especially those at the decision-making level - to take action and to play their part as individuals and as members of society. First and foremost, it is imperative to understand the causes of maldevelopment as well as the consequences - the facts which lie behind the present situation in the least developed countries, and the important point that many of the problems of the developing world in fact have their genesis in the industrialised societies.

The invitation to this National Assembly states that it is a gathering of individuals who are concerned with educating Americans for citizenship in a global age, including elementary, secondary and post-secondary educators; representatives of exchange and overseas volunteer organisations; environmentalists, economists, business, foundation and community leaders; policy makers and representatives of international organisations; and development educators. It seems to me that, while there is much to be done to raise awareness of development issues among all these categories, they must all, if they are really concerned to educate Americans for citizenship in this global age, be or become "development educators", and that their role in so doing is essential to those of us who are trying to advocate action for international justice and solidarity.

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Development Education in Europe

Jeanne Vickers*

Development education in Europe has a fairly long and meandering history. It is probably necessary to have some knowledge of this history in order to understand the profound changes in development education in Europe today.

Pierre Praderavand of Switzerland who wrote a marvelous study on development education in a number of countries and called it "Development Education as a Twentieth Century Survival and Fulfillment Skill" - a nice title I think - points out that it has been historically influenced by social, environmental and especially church and missionary roots. Indeed, one of the striking factors in the history of development education in Europe is the important role played by the Christian churches. Praderavand quotes the apostle Paul, "It is not a question of relieving others at the cost of hardship for you. It is simply a question of sharing equally. For the moment, your surplus meets their need. But one day, your need may be met from their surplus. The aim is equality". Well, that may seem to indicate a long and well established attempt to secure equality and justice among the peoples of the world, but Pradervand himself goes on to compare it with the present day to day lifestyle of the average Swiss. It is the Swiss, who donates about 1/4 of a bun a day for overseas development inspite of their strong attachment to Christianity.

As he says, existence of a strong ethical tension between the ideal and reality can hardly be denied. So, to trace the origins of the term 'development education', we have to go back to the 60's and focus on the national development private voluntary agencies in Western Europe who are concerned with the creation of a climate of public opinion in the industrialised countries favourable to greater and more effective multilateral and bilateral development cooperation. They had come to understand that public policies and understanding of them and their political implications were as essential in eliminating poverty and injustice as development cooperation programmes themselves. For these NGOs the development education concept covered activities that would assist the public in the individual countries to understand and to act on issues related to global interdependence. That period was dominated by the call for the New International Economic Order (NIEO). Support for NIEO depended heavily upon public attitudes. Awareness raising among decision makers,

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opinion leaders, community leaders and media of all kinds, resulted in some countries in far more support for development cooperation. But awareness raising among the public at large, became targeted and specific. It was realised that advocacy and education efforts had to start with the issues that mattered to the target groups, rather than what we thought should be their concerns. Global issues had to be linked with local problems. As NGOs came to master the techniques of public education and motivation, they tended to link up with each other in strong networks of broad affinity groups sharing overall concerns and active at the grass roots level. For these NGOs, "deved." as we call it, provided a framework within which individuals and groups of all ages could become informed about and contribute to the development process on the local, national and international levels.

In some European countries, the government has played a key financial role in development education, for example, in the Netherlands, Norway, Sweden, and for a few glorious years in the U.K., to a lesser extent in Belgium and the Federal Republic of Germany. But at the grass-roots which is the only place where real development education takes place, work has been undertaken by the non-governmental organisations and very often on a shoe string! It's the amazing diversity of the NGOs in this field, their imagination, creativity, relative lack of bureaucratic sclerosis as Pradervand says, and their authentic idealism and sense of vision, which explains what has been achieved to date, in the field of public education.

Over the years, the message has veered from a sort of Victorian charity to a radical critique of skewed development. Pradervand refers to the French expression "maldeveloppement" which has gained wide acceptance in Europe both to describe the processes of overdevelopment and underdevelopment, seen in each case as an aspect of skewed development. He says the incredible cultural arrogance of the West, which never for an instant considered that it might have something to learn from its colonised subjects, filtered back to Europe and North America in many subtle and not so subtle ways. When NGOs had started becoming actively involved in deved. the message was basically charity oriented and paternalistic. It had given birth to the iconography of starving children, slums and shantytowns, the depressed looking unemployed and in a process now referred to as the "prostitution of poverty".

Towards the end of the 60's, a better understanding of the structural mechanisms of underdevelopment started to surface, alongside the growing awareness of the increasing gap between the real incomes of people in the industrialised countries and those in the developing world. The message of the NGOs became concerned with social justice. This evolution from emotional reaction to understanding, from charity to social justice, was a major turning point. This is illustrated for example, by the Oxfam third world shops in Belgium, which during the 70's transformed themselves more and more into library and study centres. It was not enough to give one'sself a good conscience by buying a pound of Ujama coffee! It was necessary to understand what was happening in Tanzania.

As during the 70's, sophistication grew with regard to the understanding of the mechanisms of underdevelopment so did an increasing awareness towards so called aid policies. More and more NGO development efforts tended to be aimed at small projects, enabling a dialogue on an equal footing with third world partners. The debate on the NIEO, and the concurrent energy crisis ushered in a second major turning point in development education - a realisation that structural underdevelopment in the third world could no longer be divorced from that of overdevelopment of the industrialised countries. Deved burst out of its narrow corset as Pradervand says, and became more and more concerned with alternative life styles, disarmament, ecology, human rights and many aspects of "maldeveloppement", whose origins were to be found in the industrialised countries. In short, a recognition of the interdependence of world society.

This growing tendency towards an expanding concern with what was happening at home had significant repercussions upon the practice of development education. Many NGOs stepped over the psychological threshold by deciding to spend a sizable percentage of their income on development education at home. To take one superb example, the Scottish Education and Action for Development or SEAD, encourages people to give one per cent of their income to development projects either in the third world or in Scotland, deciding themselves to which they wish to contribute. The result is that more than half of that 1% goes to development education in Scotland. SEAD has realised that in Scotland which is one of the poorest areas of the EEC, any action wishing to reach a large public could only speak of third world issues if it paid equal attention to very serious local problems. By spending half of its income on development education, SEAD is stressing that the needed structural changes in the world economy will never be realised until a fundamental reeducation of the Western public, on a hitherto undreamed of scale has taken place.

Pradervand quotes Gunnar Myrdal in his Nobel Prize acceptance speech, in which he says "the blunt truth is, without radical changes in consumption patterns in the rich countries, any pious talk about a New World Economic Order is humbug". Gradually over the years the negative effects of some form of development aid have led to a greater insistence upon the quality of aid. Many NGOs which campaigned on aid issues ten years ago, moved on to other concerns - trade, NIEO, transnational corporations, primary health care, energy, environment and disarmament. Even the word 'aid' became a negative one, replaced for the most part with the term development co operation as understanding has grown that this is a two way process.

But the world economic crisis has put aid as an issue for debate back on the agenda, often through critical debates over priorities in public spending. There is a desire to analyse issues closely and to mobilise publicly on government decisions and implementation. A successful NGO workshop in Geneva in December 1982 on the theme of "ODA (Official Development Assistance) and public opinion" organised by the UN Non-Governmental Liaison Service (NGLS Geneva), led to the publication of a

book by Leelananda de Silva of the Third World Forum, entitled "Development Aid: A Guide to Facts and Issues", and to the convening of a second workshop later this year, on the narrower aspect of multilateral development assistance. The fact of the recession has caused most governments to tighten their aid programs or give greater emphasis to bilateral aid which benefits their own industries. This has stimulated new aid debates in many European countries. At the same time, an increasing number of UN Agencies have realised the importance of the NGOs in their efforts both to reach the disadvantaged and to create a suitable development climate. Others are reaching the same conclusions.

The European Economic Community has established a co-financing mechanism for NGO development projects of which some ten per cent is now devoted to development education in Europe. A recent meeting in Paris explored ways in which this could be a model for a tripartite cofunding mechanism, involving NGOs, the UN and the OECD Secretariats. About three-fourths of SIDA's (Swedish International Development Agency) information budget is allocated to NGO projects and especially those related to adult education and trade union education.

Informal networks are one of the more effective of the new types of communication skills at this particular time. One of these networks is ICDA - the International Coalition for Development Action - which groups national development action NGOs in most of the industrialised countries to work together for the realisation of the NIEO. Another is IFBAN - the Infant and Baby Food Action Network - which undertook the Nestle boycott and has had an immeasurable effect on the implementation of the WHO-UNICEF code on infant feeding. A national one has been created in Norway known as the New Ideas group. It brings together a highly unstructured group of about a hundred people - academicians, journalists, researchers, politicians, etc. and it receives a modest subsidy from NORAD, the Norwegian aid agency. The Centre for World Development Education in London was originally set up by a group of about eight voluntary agencies and it plays a focal role in deved activities in the U.K.

A more formal networking arrangement is that set up by the national committees for UNICEF by some thirty-three industrialised countries, both East and West. In addition to an annual reunion which brings them all together, these committees have set up special workshops including a recent one on development education. Originally a fund raising and card selling mechanism for UNICEF, these committees in recent years have turned more and more towards development education and away from the charity approach. Many of them are working with NGOs and educators at the national level to increase public understanding of the root causes of underdevelopment, which created situations in which 40,000 children a day are lost through malnutrition and disease.

Some go further. The UNICEF National Committee in the U.K. for example has established effective linkages both between the Committee and the youth groups in the U.K. and between them, the UNICEF office, and equivalent youth groups in developing countries in the actual implementation of development projects. A development education programme carried out by the UK-UNICEF Committee with the UK Boy Scouts Association has led to a direct link with the Boy Scouts of Sri Lanka in the installation of village water pumps throughout that island.

In both Italy and France, the national UNICEF committees have played a central role in the integration of development education into the school system, the emphasis of course being on the teacher training aspect. In Norway, the National UNICEF Committee collaborates in the organisation of special in-service teacher training seminars on deved methodology. In Sweden, the curriculum is already formally internationalised. In Spain, the Committee has helped to produce text books for the school system and in the Federal Reupblic of Germany they run successful development education competitions for teachers. The Portuguese Committee and the Ministry of Education have distributed 10,000 copies of the UNICEF Peace Education kit, in Portuguese.

A Study Group Meeting held in Moscow in September 1982 has led to proposals for the integration of development education into the new USSR school curriculum. In Hungary, the National Committee organised a Development Education Seminar, in April 1984, in which the various groups concerned - educators, teachers, publishers, TV and radio producers, librarians, etc. - pledged to work together to establish a strong national development education programme. The Belgian Committee has its classroom animateurs and the Greek Committee has just appointed a Development Education Officer. The Irish government, so impressed by the Irish UNICEF Committee's Development Education efforts, has given a grant to enable it to continue them. The list is endless. It shows that the real momentum has been established.

Work being done by the National Committees is summarised in a survey which was undertaken last November by the UNICEF office in Geneva, entitled "Development Education in Industrial Countries". It surveys the deved work being done by the thirty-three National Committees for UNICEF. The UNICEF special study "Impact of World Recession on Children", part of the UNICEF 1983 report on the State of the World's Children, helps teachers to see how to bring deved into the curricullum.

UNICEF for the past five years has been a lead agency for the Joint United Nations Information Committee's (JUNIC) Working Group on Development Education. This has been a very productive experience and UNICEF has been working extremely closely with the NGLSs (Non-Governmental Liaison Services) in this whole matter. One of the most successful things to have come out of this collaboration amongst some 17 or 18 UN Agencies in this work has been

the national consultations which are being held in a number of European countries. They bring representatives of the UN agencies together with the national NGOs in a sort of free for all, where I think a great deal of information, experience and exchange take place. It marks the first time in UN history when UN agencies and NGOs have produced materials together, that NGOs knew they wanted to use. The materials (kits) produced so far include:

. Women and Disabled, for the Year of Disabled;
. Women, Health and Development, which is particularly successful;
. Women's role in Economic and Social Development, prepared for use at the End Decade Conference in 1985.

All of these kits have materials to be used in a one week seminar. More will be said about JUNIC and the UN's role in servicing development education by Angus Archer of NGLS (New York) later at this conference.

UNICEF itself produces a great deal of material on Development Education to be used by skillful teachers and for adaptation by its National Committees. Over the years UNICEF has produced 16 deved Kits. The kits are basically designed to give teachers and group leaders ideas on how to approach a specific subject or a country. That is to say, the kits are theme specific or country specific. Examples of the former are "A Drop of Water", "Peace Education" or "Precious Junk" (dealing with recycling). The country kits deal with children in specific countries, through whose eyes the basic development programme of a country is learned. For example, the kits like "Growing up in Zimbabwe" deal with children growing up from very different backgrounds. The Environmental kits focus on a Desert Child in Mauritania, a Mountain Child in Peru and a Rainforest Child in Malaysia. These three kits are linked with a television series in the UK called "Two-way Ticket" and also with a children's book published by McDonalds - a sort of 3 way reinforcing effort - three different channels for reaching people.

In the past UNICEF also produced 1) Deved papers on a number of issues on how to bring Deved topics to the classroom, such as mathematics, nutrition and so on. 2) Deved News and Notes to bring people up to date on what's happening in deved. These are no longer published separately but are included in the "Ideas Forum" publication, which has a great deal of information on deved as it is taking place in various countries.

Finally, UNICEF has run a Deved Centre in Geneva since 1975. Its main purpose is to encourage the exchange of materials, ideas and experience among its national committees (and to service them), as well as among NGOs, educators and students on deved materials on issues of concern to UNICEF.

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Development Education in Canada and Japan

Angus Archer*

I. Canada

In recent years Americans who become involved in "development education" at the community level with voluntary organisations or in schools through teachers organisations are inclined to view with some envy the advances in the field of development education north of the border. It is true that there is a longer history (almost twenty years) of systematic "development education" in Canada, and undoubtedly a better network of communications both between development educators at the local level and across the country through national organisations. While much can be learned from Canadian experiences, there is, nevertheless, much questioning and soul-searching in Canada at this time, about the cumulative effectiveness of that twenty years of development education history. It seems to me that much can be learned - in both directions - from more interchange of experience between the two countries, and indeed, between North American and Europe.

I believe there are three major factors which have characterized development education in Canada, factors which differentiate the Canadian experience from the U.S. (and many other countries), and which are the source of much of its success.

The first is that Canadians have done a pretty good job (after innumerable, exhausting "bull sessions"!) of clarifying what they mean by development education and yet of giving it a fairly wide scope. About two years ago the Canadian Council for International Cooperation (CCIC), the coordinating body of most non-governmental organisations in Canada concerned with international development, published a pamphlet entitled A Whole New World - Development education in Canada. The authors, Tim Stone and Maureen Hollingworth attempt to describe what is meant by development education in Canada.

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Canadians need to know more about international development in order to adapt individually to the rapid changes occurring in the world, and to decide collectively what kind of Canada will evolve and how it will relate to the world's poor.

Canadians are aware of international issues as never before. Since the late 1960s, the work of the organisations in developing countries, a succession of high-profile summit conferences, increasing and more responsible press coverage, the Brandt Commission and the Parliamentary Task Force on North-South Relations have all had important roles in broadening the perspectives of the Canadian public.

However, magazine and newspaper articles, and agency fund-raising campaigns that feature only images of helpless, hungry Third World children have left the majority of the population ignorant of or indifferent to the overwhelming problems of development. Worse is the feeling of powerlessness that is reinforced by images of mass poverty, ineffective or controversial aid programmes, and seemingly insoluble political problems in developing countries.

An education is needed that does more than inform. It must offer choices and encourage active involvement in development. Such an education has to define more clearly the problems of underdevelopment and help its audiences see the relevance of these problems to their own lives. It should also demonstrate that actions by groups or individuals do make a difference and can promote change.

The wide variety of activities undertaken over the last two decades with these criteria have been referred to collectively as 'development education'.

Development education links the common interests and concerns of communities in Canada and the Third World. The passive transfer of information is usually unproductive. Providing more than just details of misery and injustice, development education helps its Canadian audiences discover the relevance of Third World conditions to their own lives. Some of the issues through which connections between Canada and the Third World have been made are: food and hunger; appropriate technology; human rights; health care; and the effect of militarisation on development. Follow-up actions resulting from these new perspectives might involve helping put together an information kit, participating in an event such as World Food Day, or joining a local study group.

The activities of development education could be considered as partial answers to the question: "What do we want to do with the mass of information we have about poverty, starvation and injustice in the world?" In fact, development education is:

- a centre for primary school students in Ottawa featuring an exhibit of slides, music, crafts and clothing of Bangladesh...
- a concert of contemporary and traditional music of Zimbabwe, interspersed with explanations of the country's history and culture...
- a province-wide student conference in Victoria examining the links between disarmament and development...
- a boycott of war toys at Christmas, the season of peace...
- a public lecture on the role and responsibilities of pharmaceutical companies operating in the Third World...
- a bimonthly clipping service based in Vancouver that focuses on development topics...
- the newsletters of the many organisations involved in development projects in the Third World...
- exchange visits by potato farmers from New Brunswick and Bolivia...
- a group of young Canadians working on community projects in the Philippines for three months...
- "Sandinista!" - play about the Nicaraguan revolution researched and written by development educators and a Canadian theatre company...
- 1,200 people attending a week-end film festival in Edmonton featuring 30 films about development...

Each of the more than 120 organisations participating in public awareness programmes must decide on an approach suited to its experience, outlook and audience. The thousands of development education activities undertaken have successfully involved an increasingly wide cross-section of the Canadian public. Contact has been made through students' and teachers' groups, churches, professional associations, trade unions and labour councils, women's groups, co-operatives, service clubs and farmers' groups.

The second factor is that the history of development education in Canada has evolved with emphasis on communications and coordination. Much stress has been placed on mechanisms such as local "learner centres" or focal points, and or techniques of communication such as "animateurs and inter-organisational committees. To quote again from A Whole New World:

"Development education emerged in the 1960s, largely a product of the enthusiasm and concern of volunteers and church workers returning from the Third World. One important, early vehicle for their energy was the 'Miles for Millions' marches that began in 1967. Held annually in a large number of communities across Canada, these marches involved thousands of volunteers and participants in widely publicised events, all in the spirit of development co-operation. For many, the Miles for Millions events were an effective way to become involved in development at home. For the returning volunteers, the marches were an excellent way to share their overseas experiences and new outlooks with their own communities.

However, many had come to realize that underdevelopment reflected the economic and political relationship between rich and poor countries. They have become disenchanted with prevailing theories of aid and international development, which directed too much attention toward treating the symptoms, rather than correcting the underlying causes of mass poverty. In other words, a fundamental change was needed in the attitudes of the Canadian government and public towards underdevelopment.

In 1971, CCIC set in motion the Development Education Animateur Project (DEAP), with funding support from the Canadian International Development Agency (CIDA) and several of the large NGOs. DEAP set out to create a regional focus for development education. The seven DEAP workers established their own agenda and priorities for stimulating local interest in development education among community groups, Church groups and service clubs.

Other efforts during this early period included the Inter-Church Development Education Committee and the CUSO-sponsored Mobile Cross-Cultural Learner Centre caravan. The Inter-Church Committee became 'Ten Days for World Development' in 1973, drawing together a wide network of local church groups around annual themes such as work, food, aid and trade.

The mobile learner centre, based on the highly successful London Learner Centre, toured eight major Canadian communities in the spring of 1972. More than a dozen community-based centres sprang up in its wake, and today 31

learner centres serve such diverse communities as St. John's, Camrose (Alberta) and Terrace (B.C.). Such small-scale initiatives are among the most innovative and effective NGO development education efforts.

Many of the larger national NGOs, who once dealt exclusively with overseas programmes, have come to consider the long-term work of changing attitudes and encouraging participation at home as a foundation of their programmes in the Third World. CUSO, OXFAM-Canada, UNICEF and the Churches are examples of some of the larger NGOs that have established offices for development education.

In addition, by organising programmes that consider their needs, development educators have increasingly involved groups such as professional associations, labour unions, co-operatives and universities. For example, there was a three-week study tour of five Caribbean islands, organised for Canadian farmers by CUSO and the National Farmers Union in 1980."

The fact that CCIC itself has existed in Canada since 1968 (a U.S. equivalent is only this year in the process of being created by merger of the American Council of Voluntary Agencies and Private Agencies in International Development) has greatly facilitated this communications/ networking function. CCIC has regional or provincial committees promoting development education countries among its member agencies close to the grass-roots level. And the non-governmental sector can speak with a common voice to government and to the broader public (on occasion) through the school system and the media.

The third factor is the role of government. Like some European governments, notably the Nordics and the Dutch, the Canadian government has long supported the work of Canadian NGOs in development projects (overseas) and, since 1971, in development education at home. The Canadian International Development Agency (CIDA), through its Public Participation Programme, started out with a very modest programme in 1971 of $600,000 and now pumps close to $8 million per year into development education projects of Canadian NGOs. About 75% of all NGO development education projects are directly or indirectly assisted by these government funds.

A Parliamentary Task Force on North-South relations recommended that CIDA's Public Participation Programme be increased to 1% of Canada's total aid budget, which would raise it to the level of $18 million per year. Naturally this raises numerous questions of "absorptive capacity" of efficient use of funds, and of government interference or "the political

veto" over the content of the education programmes. But there is no doubt that the relatively generous government support over many years has enabled networks to be built, local "centres" to provide services and various experiments to take place.

As Canadians look forward to the next twenty years of development education, they are pondering several questions. How can they be ever more effective in the school system? (Remember that education in Canada is a provincial responsibility with ten very different jurisdictions and systems!).

How can they reach out to new audiences, not just the "converted" Church or NGO crowd? How can you use mass membership organisations, such as cooperative societies, trade unions, professional organisations or consumer's unions?

How can development education be linked more meaningfully with other "movements" such as those for peace, a better environment, or women's issues?

And... the questions that probably puzzles public educators in all industrialised countries the most ... how can you more effectively engage the mass media, so that the development education message is carried particularly on radio and television?.

These questions, along with a look at some of the experiments and experiences of Canadians during the last two decades, would obviously be very relevant for U.S. educators as well.

II Japan

By all measurements, Japan is a comparative latecomer to the field of development education. While Japanese foreign aid has increased significantly in recent years - much of it tied to commercial credits for Japanese business dealings with developing countries of Asia - there has not been much public awareness, nor much focus in the schools, on the issues of international development.

A turning point of a sort occured in 1979 when the first national symposium on development education was held in Tokyo, jointly sponsored by the UNICEF office in Japan, the United Nations Information Centre in Tokyo, the United Nations University and Asahi Shimbun one of Japan's leading newspapers. Some 600 participants, many of them teachers and students, agreed that the concept of development education - "kiahatsu-kyoiku" in Japanese - should be promoted through non-governmental organisations and educational institutions.

After the symposium an ad hoc group, the Development Education Study Team, was formed, which soon developed (by 1982) into a National Council on Development Education. It's first chairman was Professor Osamu Muro of Towa University. In one of his early reports he writes:

> "Since its inception in December 1982, the newly created National Council on Development Education has been in the process of consolidation. Its membership now includes 25 organisations and 48 individuals. Its secretariat is attached to the National Council of the YMCAs, which has generously made personnel as well as office facilities available for that purpose. The Council publishes its own periodical, Kaihatsu-kyoiku, issued four times a year.
>
> In June 1983 the Council, together with the local YMCA, organised in Nagoya a fourth development education symposium (a similar symposium had been held in Yokohoma in 1980 and Osaka in 1981). The event was also supported by the Nagoya-based United Nations Centre for Regional Development.
>
> Then, in August, the National Council on Development Education organised, in Tokyo, a workshop of its own, at which more than 100 participants shared their development education experiences in both formal and non-formal educational settings.
>
> There is a general feeling now that development education has come of age in Japan and will continue to grow in strength and influence."

The Japanese government is now contemplating providing some funds to the Council and/or individual NGOs for deved work. There is a great thirst in Japan for examples of deved materials from other countries and of experiences which have been successful elsewhere.

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Development Education and the United Nations

Angus Archer

While the interrelationship of "peoples organisations", including development education and international public policy advocacy groups, was built into the U.N. Charter " We the peoples ..." in 1945, I believe the U.N. System really took note of development education concerns of these organisations with the advent of the U.N. mega-conferences on development themes, beginning in the 1970's.

Partly because the conferences themselves were designed to attract public attention and to disseminate information as widely as possible, and partly because development education organisations, both international and national, were ready to take a global approach to development problems, the special conferences of the United Nations became a rallying ground for non-governmental organisations (NGOs) of many different types. The conferences illustrated the full, and in many instances the new, potential of deved NGOs in international co-operation for development. They opened a new dimension to the relationship between NGOs and the United Nations System.

Rather than providing a chronological account of the deved aspects of each conference through the 1970s, I have grouped some of the conferences of similar themes together in order to illustrate the kind of new "deved." relationships which transpired.

A word needs to be said at this stage on the nature of these relationships in general and on the kinds of organisations involved.

The types of organisations which participate in these conferences are worthy of a moment's study. Not all would consider their primary, or even secondary task to be that of development education. The first ones to indicate interest and to get involved have been the international NGOs which have consultative status with UN/ECOSOC or a UN Specialized Agency or both. Among those, the largest group has been NGOs based in the Western industrialised countries. Many of these NGOs feel a real identity with the needs and aspirations of the Third World and, in fact, have made efforts to include Third World representatives in their delegations to these special conferences.

NGOs such as the World Council of Churches (WCC), the International Coalition for Development Action (ICDA), the International Organisation of Consumers Unions (IOCU), or the International Confederation of Free Trade Unions (ICFTU) have fielded quite large delegations to attend the special United Nations conferences, reflecting their large and diverse memberships.

Those international NGOs based in Socialist countries have also played an important role in planning UN/NGO activities (particularly the "parallel" activities) and have been represented at the special conferences both by persons from their Socialist developed member countries and from their Third World NGO affiliates. Most active throughout the series of special conferences have been organisations such as the World Peace Council, the World Federation of Democratic Youth, the World Federation of Trade Unions, and the World Federation of Democratic Women.

An interesting phenomenon, particularly among NGOs from the Western industrialised counries, has been an increase in the numbers of participants from national NGOs. Most of these organisations would consider development education to be their primary purpose. Because of the ad hoc and often less rigid attitude of the conference secretariats with regard to invitations to NGOs, many national-level NGOs received special invitations to attend, participate in or observe the conferences. For many national level NGOs the invitation to attend a special conference was their first direct contact with the United Nations System.

Indigenous NGOs from the Third World have also been represented, but to a lesser extent, in the special conferences. The limiting factor is always travel funds. Where special efforts have been made to pay travel costs of Third World NGOs to the parallel activities, such as the Population Tribune at Bucharest or the International Women's Year (IWY) Tribunes at Mexico City, and Copenhagen in 1980, new and active NGO representatives from developing countries have made a significant impression on the meeting and have been able to forge new links with NGO representatives from the industrialised countries.

The following three "themes" are not only useful for purposes of grouping some of the UN conferences of the 70's, but are also three useful illustrations of thematic priority for deved organisations relating to the U.N. System, even into the 1980's.

a) Environment and Habitat Issues

The first example of a major NGO "parallel" activity to a U.N. mega-conference was around the Stockholm Conference on the Environment (1972). Because it was the first, some traditional rules of the United Nations meetings were set aside and some significant precedents were established for future conferences. Most important was the fact that the Conference Secretary-General, of Canada, was anxious to have as wide a representation as possible from the environmental and developmental NGO community. He believed that there were many NGOs vitally involved in the environmental issues which were not in formal consultative status with the

United Nations. His invitation list included many "new" international and national NGOs not seen at previous United Nations meetings. The result of this decision, coupled with the short lead time for organising NGO activities, was considerable confusion about the role of NGOs right up to the opening of the Stockholm Conference.

What was intriguing about the Stockholm experience was that all these disparate NGO activities (which it was feared at one point might disrupt the Conference) were, in the end, of considerable positive support to the objectives of the Conference and its aftermath. By providing high quality briefings early each morning to all the NGO groups, and by allowing the NGOs collectively to present a statement directly to the Conference, the Conference Secretariat ensured that the NGO presence and its deved concerns were felt in a forceful and positive manner at a major United Nations event.

The NGO daily newspaper, called Echo, was produced by Friends of the Earth, and the Sierra Club. It broke ground as a new type of Conference information and development education vehicle and gained credibility with the delegations and the Secretariat. This NGO newspaper "tradition", in itself a vehicle of deved, continued throughout all the mega-conferences in the series.

When the United Nations Environment Programme was created as a new U.N. Agency after the Stockholm Conference, the relationship of environmental NGOs was built in to the structure as a most important feature. A broadbased and effective Environmental Liaison Board and Environmental Liaison Centre (ELC) oversees this new type of practical UN/NGO relationship to the present day.

One of the largest parallel NGO activity around a United Nations Conference was the Habitat Forum at Jericho Beach, Vancouver, in 1976. Over five thousand NGO representatives were reported to have taken part, although that figure is probably inflated by a large number of local (Vancouver) citizens who were encouraged to become involved in the Forum events.

The representatives at the Forum far outnumbered those at the U.N. Conference on Human Settlements and the event was more "spectacular" for newsmen, for local citizens, for NGO representatives, and for many of the conference delegates. The largest group of participants came from North America, many of whom were primarily - or even solely - concerned with North American problems.

It was at this Forum that Barbara Ward made her famous call for clean water for all by the year 2000. It was here that deved groups, as well as governments, documented their concerns and ideas on film, and the substantial Habitat film library has been used by deved groups ever since.

Both Stockholm (1970) and Vancouver (1976) straddled the peaking of the environmental movement around the world. The parallel NGO activities at both conferences illustrated the possibility, indeed the necessity, of development educators working with "affinity" groups such as environmental educators, even though the concerns of the latter might not always be international.

b) Food and Hunger Issues

It is significant that two of the early examples of NGO involvement in United Nations special conferences dealt with the issues of Food and Hunger and were sponsored by FAO. The "food issue", from early on, was one which appealed to a wide spectrum of development education groups.

The First World Food Congress in Washington, D.C. in 1963 brought together some 2,000 concerned "individuals". It was also the first really large international gathering to look at the goals and targets of the United Nations Decade for Development. Because it focused on the agricultural aspects, it attracted a large segment of NGO deved interest at that time.

Seven years later, FAO sponsored the second World Food Congress at The Hague. This time there were 3,500 participants. Once again they acted as "individuals" but came from both NGOs and national governments. What was interesting about the 1970 meeting was the evolution in the thinking of NGO participants. There was much more talk about the root causes of hunger, about hunger as symptomatic of world poverty, and about the quest for international economic and social justice. Three hundred participants were "youth representatives" (under 30 years of age) housed in a special camp called "New Earth Village" on the outskirts of The Hague. Their impact on the Congress in support of the aspirations of the Third World was significant. Indeed, much of the rationale for the work of the United Nations in development education - both in-school and out-of-school - was laid out in the recommendations and conclusions from the New Earth Village of the Second World Food Congress.

Both the First and Second World Food Congress were successful primarily as training grounds for deved practitioners. They provided one of the first opportunities for representatives from East and West, North and South, having a common interest in development issues, to meet and exchange experiences. They provided an inspirational boost and a broader perspective for the individual who was working on his or her own set of projects in his or her own country.

More by accident than design, the NGO activities around the World Food Conference which took place in Rome in November 1974 became integrated, to an unprecedented extent, with the operations of the Conference itself. Lack of time and money made it impossible to organise any large-scale parallel activities. In addition, unlike the mega-conferences earlier in the series, (Environment in Stockholm in 1972, Population in Bucharest in 1974) space was available for NGO facilities in the main conference building, the Palazzo dei Congressi in Rome. These two factors combined to throw the NGO observers, in total over 400 representatives from 150 organisations, into the corridors, lobbies and public meeting rooms of the World Food Conference itself.

Partly because of their early training at the Second World Food Congress in the Hague in 1970, and partly because of intense information/education/action on the issues of world hunger, several groups of national level development education organisations from countries such as Canada, the United Kingdom, Sweden, the Netherlands and Australia, were prepared at the World Food Conference to conduct systematic and effective monitoring of their own delegations.

The Canadian experience is best known. A group of thirteen Canadian "deved.'ers", chosen at a national food conference in Ottawa a month before, descended on Rome with a systematic plan to monitor and influence, the Canadian delegation. Dialogue had started in Canada with the official delegation and this continued almost daily in Rome. On some important issues, such as the amount of Canada's contribution to emergency food supplies, the team was successful in urging the Canadian authorities to alter their original position in favour of the needs of the developing countries. An effective communications system (telephone and telex) was established between the NGO representatives in Rome and a network of NGO information points throughout Canada. Pressure from NGOs and influential citizens in Canada was directed at the cabinet-level leaders of the Canadian delegation in Rome, and questions about Canada's role at the Conference were asked by the Opposition Members in the Canadian Parliament in Ottawa.

Clearly Canadians, and several other national deved groups, cut their political lobbying teeth on the World Food Conference. The monitoring role continues today, at meetings of the high-level political body, the U.N. World Food Council.

c) Trade and Development Issues

NGO involvement at UNCTAD (United Nations Conference on Trade and Development) IV (Nairobi, 1976) and UNCTAD V (Manila, 1979) followed and improved upon, the new deved relationships established at the World Food Conference.

There had been some NGO monitoring of the UNCTAD III session in Santiago in 1972. Dutch, British and Canadian observer teams reported back to their countries. After the World Food Conference a group of the more activist (in the political lobbying sense) NGOs from the group B (Western Europe, North America, Japan, Australia and New Zealand) countries got together to plan a joint strategy for UNCTAD IV. This grouping of national level deved NGOs, known as ICDA, met in Geneva several times before UNCTAD IV and compared notes on developments in trade and commodity fields and on the positions of their respective governments.

Both in Nairobi in 1976 and in Manila in 1979 there were about 200 NGO observers from developing and developed countries, of which 100 were members of ICDA. The ICDA group worked together from a common base, shared briefings together, and divided up the responsibilities of monitoring, reporting and lobbying. While mainly from the Group B countries, they were supportive of and in close touch with the position of the Group of 77 (developing countries).

The important relationship for the national-level deved organisations was to the trade issues, not to the structure of UNCTAD nor to the U.N. In fact the U.N. sponsored world conferences on these issues were used (as, in part, they were intended to be used) as a hook or a catalyst for more intensive action at the national level and for better networking (through organisations like ICDA) at the international level.

This deved function of international networking has developed from the experiences around the trade issues of UNCTAD IV and V (eg. the "common fund") to issues of seeds, breastmilk substitutes (including the Nestle's boycott) and the dumping of banned substances and toxic wastes including pesticides and pharmaceuticals on developing countries.

While the mega-conferences of the 70's provided points of contact between development educators and the U.N. System (particularly the secretariats of the various U.N. agencies), certain U.N. agency initiatives attempted to reach out to and service the growing deved constituency. Notable in the 60's and early 70's were UNESCO's World Literary Campaign which wooed the adult education constituency and FAO's Freedom from Hunger Campaign which courted the hunger activists and the youth contingent.

An early and not well focused effort to bring the U.N. agencies together on this subject occurred shortly after the Second World Food Congress. On the basis of a survey of U.N. agency programmes aimed at promoting development consciousness in the industrialised countries, the first meeting of an Inter-Agency Working Party on Development Education was called by UNESCO in Paris in December 1970. In its report, the Working Party wrote:

> "If education about development is to be meaningful in the next ten years, if we are to provide the basis of a new outlook in our schools and universities and at the same time make an impact on the decision-makers of today, we must be ready for new ideas and more flexibility in our approaches. Development aid is being attacked today for a wide variety of reasons and both from the left and the right. We must open - and keep open - a dialogue with all parts of public opinion and help to bring informed discussion on development issues to the fore. We need to put more stress on what developing countries are doing for themselves and, in the aid picture, the role of U.N. agencies must be seen as part of international aid and cooperation."

But it was not until 1974-75 that the U.N. System began to get its act together on development education as such. Two separate but not unrelated developments helped this to happen.

First was the passage through the General Assembly in 1974 and the subsequent refinement at the Special Session of the G.A. in 1975, of the Plan of Action for a New International Economic Order (NIEO). Not only did the NIEO become a framework for most U.N. Agencies development actions for the rest of the decade, but also its penultimate paragraph urged the Secretary-General to make special efforts to inform and <u>educate</u> people in the industrialized countries about the importance of the NIEO.

Second was the joining together, in September 1974 at a meeting in Rome, of the heads of the information/public affairs/external relations departments of all the U.N. Agencies into a standing committee called the Joint United Nations Information Committe (JUNIC). One of the first sub-committees, or working groups, struck by JUNIC was the Development Education Working Group, chaired from 1974-79 by FAO, and from 1979 to the present by UNICEF.

Almost from its beginning, the Working Group ran into difficulty with UNESCO over the definition of the term development education. In 1980, in a landmark report to JUNIC, the Working Group attempted to define what it meant by development education, a definition which might be of interest and indeed relevance, to deved groups in Canada. I quote from the 1980 report of the Working Group:

"What is development education ?

It is evident that confusion still exists about the meaning of the term 'development education' as distinct from 'development information' or 'education for development'. Many definitions exist, and although the Working Group itself produced a lengthy description of its understanding of the term in its early work, these efforts appear to have resulted in more rather than less confusion.

In essence, development education is a process of sensitisation of citizens in industrialised countries to the problems of global development, their particular effect on the Third World, and the part that the 'developed' countries now play and could contribute to their solution. The emphasis of this approach is thus in the 'North' in contrast to 'education for development' which relates to mobilisation and educational activities in the 'South'.

Whereas 'development information' is concerned with the diffusion of data and materials on problems affecting the Third World, development education programmes work with such materials with a view to promoting the change of attitudes, policies and practices required to bring about a New International Economic Order. Development education, in short, uses development information by structuring it to suit the specific needs of those it is trying to reach, e.g. groups with clearly identified constituencies or approaches, such as women's and youth groups, business and professional organisations, religious groups, NGOs, trade unions, schools, teacher-training institutes and other educational establishments.

'Development education' is not a term invented by the U.N. It has been in use for many years by NGOs and governments which have organised or supported conscientisation work at a national level. For example, the U.K. Government's Overseas Development Paper No. 14 (Development Education: Report and Recommendations by The Working Party of the Advisory Committee on Development Education, HMSO, July 1978) begins with the following description of the term:

> 'We urge the term development education to describe those processes of thought and action which increase understanding of world-wide social, economic and political conditions, particularly those which relate to, and are responsible for, under-development. Its purpose is to encourage widespread involvement in action for improvement.'

> Recognition of the extent of international interdependence is a crucial element in development education, and is essential for understanding the circumstances which shape so much of government strategy."

The International Development Strategy for the Third Development Decade (Doc. A/35/464, para. 14, 23 October 1980) states:

> "It is essential to mobilize public opinion in all countries, particularly the developed countries, in order to obtain their full commitment to the goals and objectives and the implementation of the present Strategy."

JUNIC has also spawned two on-going projects which illustrate the kinds of servcies which the U.N. System can offer to deved groups, teachers and programmes.

One is Development Forum a monthly tabloid style newspaper produced in New York which contains independent journalistically-written (ie. readable) articles on development topics of current concern to the U.N. System, and one or two "NGO pages" in each issue, which deal with organisations and materials related to the field of development education.

The other project is the service of which I am a part, the Non-Governmental Liaison Service, with offices in New York (for Canada, the U.S. and Japan) and Geneva (for Europe, Australia and New Zealand). The NGLS's are, in fact, the point of contact in the entire U.N. System for deved groups at the international, national and local levels. One of the most useful publications produced by NGLS-Geneva is an updated Development Education Directory for Non-Governmental Organisations in the Industrialized Countries, a listing of the research fields, materials and services of value to deved groups from all the agencies of the UN System.

The NGLSs, started in 1976-77, have almost eight years of experience of linking deved groups in industrialised countries with the considerable resources of the U.N. System on development issues such as trade, transnational corporations, food strategies, science and technology, new and renewable energy, population, women and development issues, and finance and monetary questions.

Through the projects of the JUNIC Development Education Working Group, the U.N. can, in fact, play a dual role in assisting the process of development education. Through NGLS and directly, deved groups can have access to the considerable research, documentation and computerised data banks of the U.N. system. And through NGLS and by means of future U.N. mega-conferences on development themes (eg. the International Population Conference in Mexico City in 1984 and the End-Decade Women and Development Conference in Nairobi in 1985), deved groups from various countries interested in similar themes can meet together for mutual information exchange and for the reinforcing of their programmes.

By way of conclusion let me say that in my view much of the on-going philosophy of development is reflected in the findings of a recent ten year assessment of development education done by the World Council of Churches entitled Leaping Over the Wall: An assessment of ten years' development education by Reinhild Traitler, (World Council of Churches, Geneva, 1982). Her report concludes:

> "True education means moving into the new. It is a work of appropriating knowledge and transcending it, it is a work of innovation, thus of change. It is striving for excellence, yet knowing that it is forever unfinished, open, on the move.
>
> In that sense development education is also an effort of anticipation. Anticipation is not only projecting what is likely to happen, it is also envisaging the kind of world one hopes for. A basic task of development education is therefore to communicate the aspirations of the poor and oppressed to the planners. Another task is to create space and openness for people to 'dream'. Dreams are not an extrapolation of the present, they are the opening up of the totally other possibility for the future. Such dreams lead to an active involvement, to changing structures from within, to creating free spaces where a small beginning of a new world can take shape."

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Some U.N. and Other Resources on Development Education for Teachers

I. U.N. Sources

While the UN produces plenty of research studies, statistical information and other materials, much of which could be useful for classroom teachers, the extent of material prepared specifically for the teacher is limited. A few examples are given here:

A. UNICEF (New York)

Development Education Kits: New York: UNICEF.
These kits are basically designed to give teachers ideas on how to approach a subject or a country.

a. Anadia from Sudan: Development Education Kit No. 8
b. Growing up in Zimbabwe: Development Education Kit No. 16
c. Precious Junk - The Ingenious Use of Scrap in the Sahel: Development Education Kit No. 10
d. The Desert Child - Fattimmetou of Mauritania: Development Education Kit No. 13
e. The Global Story of Disabilities: Development Education Kit No. 9
f. The Rainforest Child - Pauline of Malaysia: Development Education Kit No. 15
g. With Antonio in Guatemala: Development Ecuation Kit No. 7
h. With Shiromi in Sri Lanka: Development Education Kit No. 5
i. Young in India: Development Education Kit No. 2

Available from UNICEF, 866 UN Plaza, New York, NY 10017.

B. UN/NGLS (Geneva)

Materials published with a European perspective.

Asp, Ivar — Development Education Among Trade Unions: A survey of activities of national and international organisations in Western Europe. TCO (Tjäustemännans Centres Organisation). Geneva: UN Non-Governmental Liaison Service, 1984. 85p.

This study provides useful information on the education and information work of the trade unions in Europe on development issues. Trade Unions in the 'North' countries by virtue of their links and contacts with the 'South' countries through their affiliates are in a unique situation of providing and disseminating development information, education and training. The 1984/85 seminar on deved to be organised by the European Trade Union Confederation is proposed as a useful follow-up.

de Silva, Leelananda. Development Aid: A Guide to Facts and Issues. Geneva: Third World Forum, UN/NGLS, 1984. 179 p.

A guide for NGO organisers and educators about development assistance, its importance in relation to developed and developing countries. Statistical and analytical information on the history, channels, forms, limitations and future of development assistance is presented in a non-technical and readable format.

Energy - For or Against Development! An Action Kit.
Geneva UN/NGLS $5.00

NGOs active on issues of energy and development will find this action kit useful and informative not only for continuing development education work, but also as a resource for future action at the national and international level. It consists entirely of materials written and published by NGOs on themes raised by the UN Conference on New and Renewable Sources of Energy (Nairobi, August 1981). The kit is divided into four parts: 1) NGOs, Energy and Development - An Overview; 2) The Problem - Energy NGO viewpoint; 3) Issues for NGO Action; and 4) Resource Guide.

United Nations Development Education Directory for Non-Governmental Organisations in Industrialised Countries. Geneva: UN/NGLS, 1984 76 p.

This directory lists the type of materials and services available in the UN System, how to obtain them and from where.

Materials from NGLS-Geneva are available in the United States through NGLS (NY) Room DC2-1103, United Nations, New York, NY, 10017

C. UN/NGLS (New York)
Hazardous Exports - Here, There and Everywhere.
New York: Coordinating Committee on Toxics and Drugs, 1983 $5.00

This packet includes a sampling of articles, resolutions, reports, flyers as well as an extensive bibliography and a list of organisations that work with the complex problem of trade in hazardous products, on local, national and international levels. The packet provides a comprehensive introduction to various aspects of the problems of trade in drugs and toxic substances, for example the international trade in substances (drugs, pesticides, chemicals) banned or severely restricted in their country of manufacture.

Gold, Howard, editor. Making the Connection: Disarmament, Development and Economic Conversion. A Reader 244 pp. A Resource Guide 219 pp. New York: UN/NGLS 1984 $10.00

This is the most up-to-date and comprehensive resource guide on the relationship between the issues of Disarmament, Development and Economic Conversion. The three part guide includes a Reader; a Collection of Arcticles; a Resource Guide of organisations, research institutes, audio-visual resources, and examples of economic conversion legislation. The third part is a document from the U.N. Department of Disarmament Affairs, cataloguing all U.N. resource materials on these issues. (available in March, 1985)

Population and the Future: From Bucharest (1974) to Mexico City (1984) New York: UN/NGLS 1983 27 p. $3.00

A Report of the Second Annual UNFPA/NGO Consultation held in New York, February 1983, this deals with the six substantive issues of the International Conference on Population: fertility and the family; population distribution; migration and development; population; resources, environment and development; and mortality and health policy.

The Tree Project: A Feasibility Study. New York: UN/NGLS 1984. 58 p.

The study deals with the chronic world problem of deforestation and the need to enlist NGOs beside governments in protecting and maintaining diminishing forest resources. The joint UN-NGO information source - the International Tree Project Clearinghouse (ITPC) accessible to NGOs, governmental and intergovernmental groups is one of the important recommendation of this feasibility study.

Neither A Lender Nor A Borrower Be...
The International Debt Crisis and Its Impact on Developing Countries. New York: UN/NGLS 1985 $5.00

A compilation of articles, speeches, UN documents, policy notes and descriptive pamphlets which provide useful background material on the international debt crisis. The negative consequences fo indebtedness for people in developing countries and the instability of the world economic system has significant implication for the average person with savings in their local banks who need to know the international whereabouts of their money.

Yu, Joyce, editor. United Nations Decade for Women: Equality Development and Peace 1976-1985: An Information Kit. New York: UN/NGLS, 1984. $5.00

A compilation of articles, both UN and non-governmental, in preparation for the 1985 End Decade Conference in Nairobi. This kit is designed to provide specific information on UN actions regarding women in achieving the Decade's goals and to promote public awareness of the Decade. Also draws attention to current trends and issues facing women worldwide.

Women in Films. New York: UN/NGLS, 1984.

A brochure describing films about women in the Third World.

These materials are available from NGLS (NY), DC2-1103, United Nations, New York, NY, 10017.

D. World Bank (Washington, D.C.)
The Development Data Book: Social and Economic Statistics on 125 Countries. World Bank 1984. Book 16p.
Teaching Guide 40 p.
(Book, $5.00 Stock No. BK0312 Teaching Guide, $5.00, Stock No. BK0313, The Development Data Book Classroom Set, $10.00 Stock No. 1B0519).

Available from the World Bank, 1818 H St., NW, Washington DC 20036

E. Other UN Publications
United Nations Film and Video Catalogue, 1983 with 1984 Supplement. UN/Dept. of Public Information, N.Y. 35 p.

World Concerns and the United Nations: Model Teaching Units for Primary, Secondary and Teacher Education U.N., New York 1983, 239pp.

Available from UN/DPI S-0378, United Nations, New York, NY

II. Non-Governmental Sources referred to in this booklet

1. A Framework for Development Education in the US: Prepared by the Joint Working Group on Development Education. American Council for Voluntary International Action, 200 Park Avenue S., New York 10003

2. A Whole New World: Development Education in Canada, Ottawa, Ontario, Published by Canadian Council for International Co-operation,450 Rideau St., Ottawa, Ontario, Canada K1N 5Z4 23p.
(These two publications may also be obtained from UN/NGLS, N.Y.)

3. ACCESS: A publication of Global Perspectives in Education (GPE). This is a newsletter published 8 times a year for members of the Global Perspectives Information Exchange Network (GPIEN). It provides up-to-date news of resources on cross-cultural and global issues as well as significant events around the world.

Available from Global Perspectives in Education, Inc., 218 East 18th St., New York, NY 10003.

4. Pradervand, Pierre. Development Education: The 20th Century Survival and Fulfillment Skill, La Mont, Switzerland (22 Chemin du Saux, CH 1052) 1982.

5. Schwartz, Richard. Teaching Global Issues through Mathematics. Development Education Paper No. 20.,N.Y. University 7p.

Available from UNICEF, 866 UN Plaza, New York, NY 10017.

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